

PLATE 1

● 291
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MRS. TAFOOR NURSING HER YOUNGEST DAUGHTER:
BEHIND KINCHENJUNGA

[frontispiece]
[Facing p. 5]

- 142 dark brown or black. I took no measurements, for such behaviour
 [141] would have been too disconcerting, but I calculate that the mean
 height for men is about 68 inches, the women being three or four
 inches shorter. The people are solidly and rather squarely built,
 with, like most mountain races, very strongly developed calves and
 302 leg muscles. The men, with the exception of the lamas, wear their
 hair in a long plait reaching down to the waist; the women also
 ● 291 plait or braid their hair. Although the dresses of the two sexes
 differ in detail both wear skirt-like garments down to the knees
 with the legs and feet bare, and it is often extremely difficult to
 142 guess a person's sex when seen from behind. Very few Lepcha men
 have any facial hair, and when I have shown my photographs to
 friends there have usually been a great number of mistakes in the
 sex of the subjects.

V

- 487 The first two stages of the road from Gangtok to Tibet are
 Dikchu and Singhik. The mule-road follows the left bank of the
 Teesta river; a little before Dikchu on the right bank starts the
 reserve of Zongu. About a mile before Singhik there is a tiny
 settlement called Mangan; it is situated about a thousand feet
 above the river. Mangan is a halting-place for muleteers going
 to and from Tibet; it is a small bazaar and contains the only stores
 within a radius of about twenty miles. There are half-a-dozen
 stores with a cheap stock of mixed goods; they are owned by
 members of the Indian Mahawari caste; their dealings with the
 Lepchas will be described later. There is also there a government-
 trained dispenser, a postmaster (the post from Gangtok is brought
 out twice weekly, on which days the post-office is open), an
 elementary schoolmaster, all these three government officials, a
 couple of Tibetan prostitutes for the use of the muleteers, and some
 liquor shops where the native commercial spirit, *arak*, can be
 bought. There are perhaps thirty houses.

Branching off from the main mule road on the left is a narrow
 and extremely precipitous path which descends to the Teesta; at
 this place the river is crossed by a plank bridge with steel supports;
 this has recently replaced the fragile and giddy-looking Lepcha
 bridge made entirely of bamboo, and represents the only permanent
 link between Zongu and the rest of Sikkim. For a little while
 the path on the other side skirts the river, passing on its way
 a substantial wooden shed which has been erected to receive the

- [32] During the rest of the year it falls intermittently, and in the full monsoon period, June to September, almost continuously. Owing to the precipitous nature of the land water does not lie, and the ground will be dry within six hours of a heavy downpour. In Zongu there are a great number of mountain streams running down from the snows to the rivers.

The temperature varies very considerably at the different heights. Only once in this century has snow fallen down by the river; that was in 1906. Above about 8,000 feet snow lies regularly every year, and there are often powderings of snow down to about 4,000 feet, the level of most of the houses; but the presence of oranges and peaches suggests that at this level snow and frost are neither severe nor continuous. Except for the warm and clammy monsoon period, when dysentery epidemics are liable to break out, the weather is generally cool on the habitation level, and there is considerable difference between day and night temperatures. Judging from the weather I did experience and the comparisons made I should say that the mean temperature varies between about 40 degrees Fahrenheit in winter to about 86 in summer. It follows that clothes are very necessary for warmth.

- 291 Both men and women wear thin knee-length drawers, and on the upper body a shirt; men's shirts are slightly shorter. Over this women also wear a sort of bodice made out of a thin material, formerly obtained from Assam through Bhutan. The original Lepcha outside dress was a thick piece of home-woven striped material, fastened over one shoulder with a brooch, belted at the waist with a sash and reaching to the knees. The colouring of this sash has a certain significance, those of lamas¹ usually being yellow and of laymen red or purple, though other colours are sometimes used. Within the last generation women have completely given up this indigenous type of dress in favour of the Tibetan costume, which consists of a coloured long-sleeved under-bodice, and a dark [177] sleeveless overdress, reaching half-way down the calves and fastened with buttons. Women often tie up their hair with a head-cloth, generally resembling a dirty table napkin. Quite a number [302]

[196] ¹ Lama is not a Lepcha word. The Lepchas call lamas either *yook-mun*—this means honoured Mun, that is 'honoured priest of the Lepcha Mun religion'—or more generally *cho-bu* which means 'book man' since the essential part of the lamaist education is reading, a talent not enjoyed by the layman. I have thought it better however to use the word 'lama' as it is already familiar to western readers in its meaning of priest of the Tibetan lamaist religion.

THE HOMES OF THE LEPCHAS

53

Quite A Number

- 291 of men still wear the Lepcha dress, though the original Lepcha head-dress—a small sugar-loaf of woven bamboo surmounted by a feather—has been almost completely abandoned in favour of the [177] biretta-like Tibetan hat decorated with coral beads. Hats are only worn on fairly ceremonious occasions. Lamas, and a few of the richer and older laymen, wear the outer dress of the Tibetan lama—a thick red, purple or dark-blue sleeved garment, joined from the waist to below the knees, and buttoning from the waist to the throat.
- [286] Until the beginning of this century Lepchas used to weave all their own cloth, but nowadays only a couple of women bother to weave; people wear instead ready-made and fairly shoddy clothes. These bought clothes have had one rather serious effect, to my mind; children are usually dressed in the adapted cast-offs of their elders, and the poor and thin material in the cold winter renders young children even more susceptible to colds and bronchial [164] trouble and has probably increased the infantile mortality. Very few people over the age of ten were troubled by colds and coughs—it would seem as though they acquired, if they survived, some sort of immunity—but there was hardly one child who was not, and the most frequent request which was made to me was for medicine to relieve these complaints. Three young children in Lingthem or [75] the neighbourhood died of bronchial trouble during my stay there. Adults take reasonable precautions against chills, changing their clothes and taking a hot drink as soon as possible after a wetting; children who are not with older people often neglect to do so.
- 361 There would appear to be a considerable difference in humidity
184 and temperature between the portion of Zongu which faces the Teesta and that which faces the Talung river; the former is considerably warmer, as the cultivation of sugar-cane, manioc, and other subtropical plants shows, and it would appear that the rainfall is less. The inhabitants of the Teesta side are geographically nearer the main mule-road between Tibet and India; but it does not appear and is not believed that this propinquity with the outside world has modified the character or habits of these people in any way; they are considered to be essentially similar to the people of the Talung valley and there is constant intermarriage all through the district.

On the far side of the Talung valley the ground is excessively rough and precipitous and is to a great extent not amenable to cultivation. Although geographically outside Zongu the few settlements are administratively part of it, being attached to the bigger

1: Gorer J-5 (1937) 1938

AK5 Lepcha AK5

PLATE 7



TEMPA, THE DEPOSED MUKTAIR



CHALA MANDAL, THE HEAD OF THE VILLAGE

[Facing p. 128]

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[63]

1: Gorer J-5 (1937)1938

AK5 Lepcha AK5

PLATE 8



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NINETY - YEAR - OLD
SERVING, THE OLDEST
MAN IN LINGTHEM



[facing
p. 136]

TAKNEUM YOUNI,
WHO ATE BOAR-PIG



PATEK, THE HEAD OF A HOUSEHOLD
OF SIX AT 17. WITH HIM PONGRING,
THE MONASTERY GUARDIAN

142
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CHÉLÉ, WHO DOES NOT WANT TO
MARRY HIS AUNT

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[Facing p. 160]



142
291 ●



- (a) LUMBA CHITHEMBU
(b) JIROONG CHÉNÉ IN
TIBETAN HAT
(c) SECOND DORJÉ
LAPOON WITH THE
HAT OF HIS RANK

- (d) THE PAINTER MONK,
LHARIBU CHUJEN OF
PANUNG
(e) ASHYOK YOUNI,
WEARING THE OLD-
FASHIONED WOVEN
LEPCHA HAT

[facing p. 192]

1: Gorer J-5 (1937)1938

AK5 Lepcha AK5

PLATE 18



527
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MONASTERY FEAST

[facing p. 256]



WOMEN PREPARE FOOD

Chlaa Mandal's two wives winnow rice on the balcony of their house.

Mrs. Gongyop and Mrs. Chano join together to pound rice in the courtyard. Behind, a dog has got on to the balcony, where it has no right to be.



[Facing p. 264]

252
291



CHILDREN

Six-year-old girl, Pankek, with her sickle.

Four-year-old girl with her necklace with the snail-shells on, so that her soul can escape from devils. On the right the little packet with her sloughed navel-string.

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291 ●
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[Facing p. 238]



142
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854



PARENTS AND CHILDREN

Above : Chudo with his youngest daughter in the monastery porch.

Below : Tafoor, his wife, Chimpet, the eldest and youngest daughter.

[facing p. 296]

1: Gorer J-5 (1937) 1938

AK5 Lepcha AK5

PLATE 23



Tafoor's two middle daughters.



Tafoor and his youngest daughter: Jiroong behind.

[Facing p. 304]

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857

MIKMAR AND CHIMPET PLAYING



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**MIKMAR GOES OFF WITH THE ASEK GIFTS TO SEE HIS
NEWLY AFFIANCED BRIDE, WHOM HE DOESN'T KNOW**

He is wearing his best clothes. With him ~~he~~ on the left Gongyop's son, with the pig on his back, and Kurma's nephew Takshyom holding a lantern, and with the copper bowl on his back; on the right Chinya, Mikmar's "paternal uncle" (really his second cousin once removed) and Chala Mandal, who is *bek-bu*. The wife lives two days' journey away. On the fence are reeds which have been bent when green drying for thatch.

F 320

PLATE 25



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585



[415]

ONGDEN'S WEDDING

Above : Ongden in a clean dress. Behind him old Adér.

Below : The feast.

[facing p. 336]



142
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[52]

[732]

Above : DADOOL AND RIGYA (IN HAT)

Below : KANDEN AND CHIMPET. CHIMPET IS LAUGHING SO MUCH THAT HE IS NEARLY IN TEARS;
KANDEN SMILES SECRETIVELY

[facing p. 368]

1: Gorer J-5 (1937)1938

AK5 Lepcha AK5

PLATE 27



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KURMA GYAPÖN
[facing p. 384]

1: Gore J-5 (1937) 1938

AK5 Lepcha AK5

PLATE 28



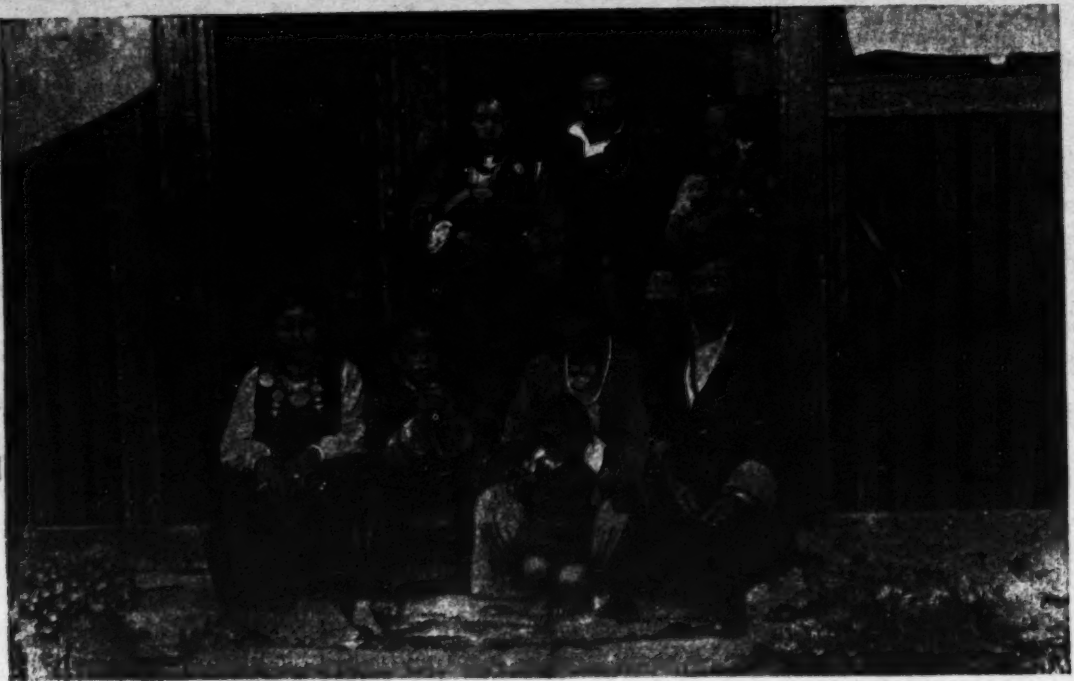
MRS. DATOOP

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[301]



PICHI

[Facing P. 446]



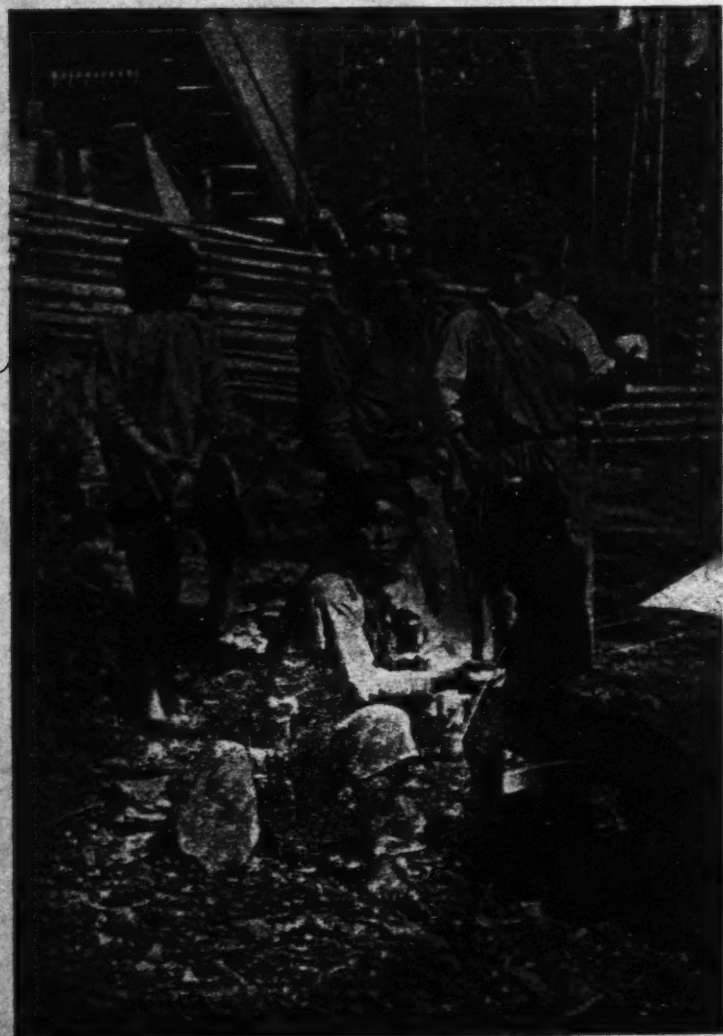
THE DATOOP FAMILY IN THE DOORWAY OF THE LHA-GONG

Standing : Mrs. Pembu, Pembu, Kondé (a "niece"; I have just bandaged her).

Seated : The younger married daughter, Kolok Tyong, the youngest son, Mrs. Datoop with Pembu's son Dugoo, and Datoop.

[Facing p. 420]

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MR. AND MRS. JIROONG. MRS. JIROONG IS SPINNING.
SHE IS WEARING TIBETAN DRESS AND HER HUSBAND'S
HAT. SEATED IN FRONT IS DADOOL SOAKING A CUT FOOT.
ATYOOK TURNS HIS BACK

[facing p. 424]

PLATE 31



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GONGYOP DEDICATES MRS. CHANO TO THE MUN GOD

Above: Valuables and other objects on a 'plate' on an open-air altar.

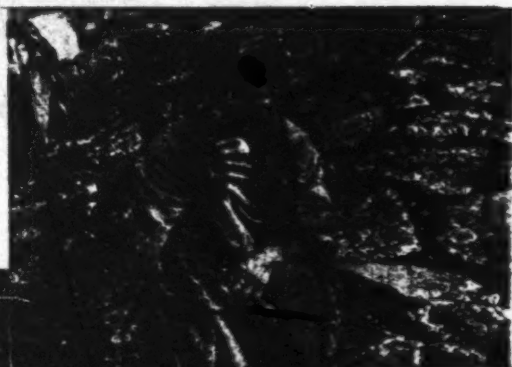
Below: Gongyop offers to the gods and devils the cooked intestines of the sacrificial ox with rice. His wife is beside him.

[facing p. 476]

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

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The *Cárim* ceremony.
The *Mus* Pom-Ri
divining by means of
an egg.



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415
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The rough altar,
with the offering
to Kinchinjunga
in position.

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Kahlyeu and the *Mus* imploring the spirits to accept the offering.

[facing p. 4]

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Tempa.



Grandfather.

[facing p. 16]

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Pong Ring, the monastery
verger.

Grandmother, with
the evening's supply
of drinks.

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[facing p. 22]

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Lepcha boy.

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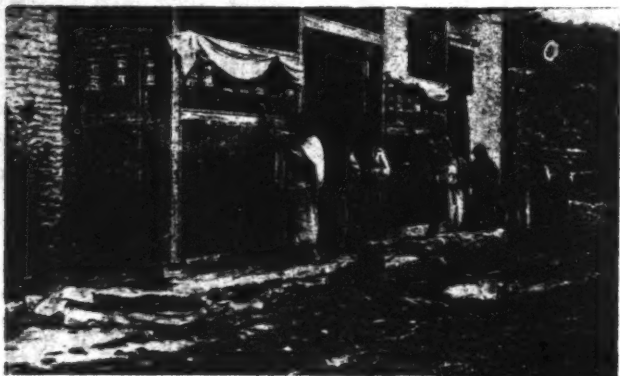


"A little reading or writing according to taste may then be indulged in"; being otherwise a candid portrait of the author. (Photograph by F. S. Smythe, reproduced by permission of the Mount Everest Committee, 1936).

[facing p. 30]

2: Morris T-5 (1937) 1938 AK5 Lepcha AK5

793
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Inebus performing their ceremony of circumambulating the monastery.

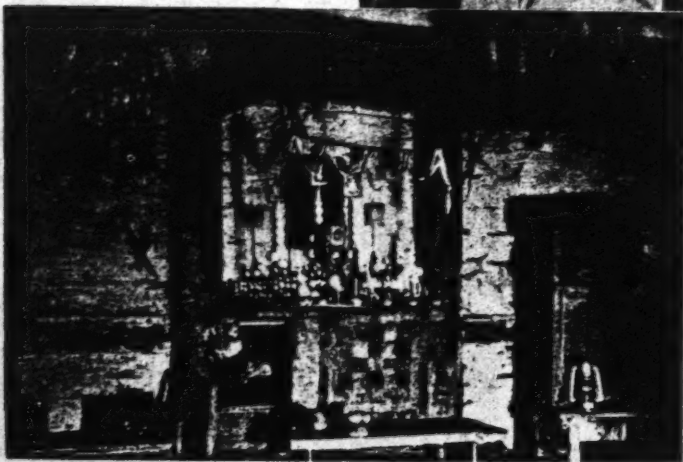
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Hlatam, the alleged poisoner.



Domestic altar in the private house of a Lama. Note the reserve store of maize hanging from the rafters on the left; and on the right a hurricane lantern, one of the treasures of the house.

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[facing p. 77]

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

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Tafoor.



Chötembu.

[facing p. 85]

Pemba is Datoop's eldest son and is now twenty-seven,¹⁵⁹ his wife being four years younger. He had already started^[582] his Lama's training when he was summoned to work in Gangtok. He remained at the palace for nearly ten years, when he left the Maharaja's service at his own request.^[464] Like his friend Chodu, he too was a scullion. When he^[297] was in Gangtok he learnt to wear boots and as a result still has very tender feet. His mother says that he was not weaned early; and perhaps because of this he was^[862] a very nervous child. We often noticed that he flinched at any sudden noise, and even now he says he cannot bear the sight of blood. He used to cry a lot when he first left home, but after his return on leave he soon found that he wanted to go back to Gangtok again. His parents told me they were very anxious while he was away from home and always used to visit him once a year. He was sometimes^[861] beaten as a child and would threaten to throw himself in the fire; but his parents would only laugh, and told him that if he really wished to die they would not prevent him. Although he still is rather nervous, and much more retiring than the average Lepcha, he does not appear to be in any way maladjusted. He is completely bilingual, speaking^[191] Nepali almost as well as his own language.

Pichi, aged twenty-three, is Datoop's second son. He has^[464] just returned from Gangtok, where he has spent the last^[483] eight years or so learning to be a carpenter. While he was still away from home his parents decided that it was time¹⁵⁹ for him to be betrothed; but he sent back word that he was⁵⁸⁴ too busy to leave his work. For this reason his brother, a boy of fifteen, acted as his proxy at the ceremony. When Pichi came home the following year he at once made it clear that he had no intention of proceeding with this prearranged marriage, and said that when he wished to marry he would choose a wife for himself. The Mandal, who made all the arrangements, was somewhat perplexed at this state of affairs, such a case never having arisen before. He now¹⁵⁹ thinks that in order not to cause offence the best thing is⁵⁸⁵
⁵⁸⁸

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

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Pemba, the son of Dateop.

His wife; and on the left a cousin.



[21]

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Conversation piece.

[Facing p. 96]

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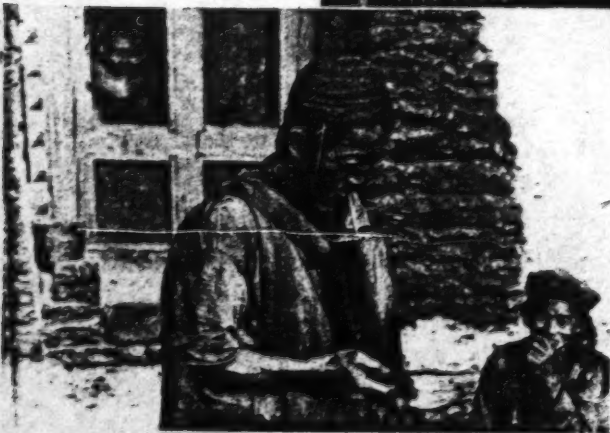
On the left the oldest man in Jington, who claims to be over ninety, with Chötembu's wife.

[778]

The Hiaribu, or local artist-La'na. The objects on the left are small revolving prayer-drums.



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273
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The method of drinking *chi*. The special hat which the man is wearing is made of plaited bamboo, and is only worn when hunting. It is not often seen nowadays.

[facing p. 106]

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[411]

622



Chala Mandal, the Headman of Lingtem.

[333]

Lepcha in national dress.



[facing p. 107]

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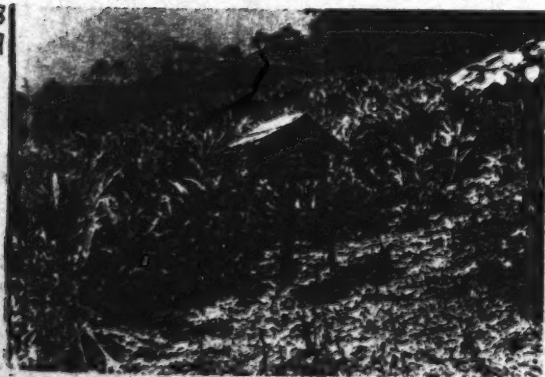
The Mun Gongyop making an offering. He is assisted by his wife, who squats on the right. The object in the saucepan is a bamboo strainer, out of which she is ladling *chai* to refill the cup which Gongyop is holding.

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Tafoor "prescribing" for Chano's wife. Chano, on the left, appears to be somewhat doubtful of the issue; or perhaps he is wondering whether he can afford the necessary "treatment."



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A *Mung-Li*, or demon's house, on the edge of a cardamom field.

[facing p. 146]

342
351
133

Typical Lepcha
homestead.



244
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Sowing
dry rice.

342
356
417
291

Re-thatching
a house.



[Facing p. 172]

LIVING WITH LEPCHAS

251 174

415 also used for cooking rice. It is sometimes the custom to
 766 pickle corpses when, for instance, it is desired to postpone
 415 burial until some auspicious day. Large copper vessels, as
 big as a barrel, are used for this purpose; in Lingtem there
 were only two. These belonged to the Mandal, who kindly
 lent us one to store our water! It was near to the time of
 departure, however, before I realised their proper function.
 The Mandal assured us that, in point of fact, no corpse had
 ever been stored in our particular pot; but I feel sure that he
 thought we were being unduly squeamish. Perhaps we were.

513 Both rooms of a house are normally used for sleeping, but
 there is some sort of idea that if the inner room contains an
 altar (which is not always the case) it should be slept in only
 by Lamas: this rule, however, like many others, seems to be
 disregarded. Only the outer clothing is removed at night,
 and the people sleep on the floor. There is little attempt at
 privacy; nor indeed would this be possible where as many as
 fifteen people, as was the case in Tafoor's house for instance,
 have to be accommodated in two small rooms. This is
 perhaps an extreme instance; but it is unusual, except in the
 case of an elderly childless couple, to find less than four or
 five people occupying one room.

- 291 Men wear a pair of loosely-cut cotton shorts and a cotton
 shirt of Tibetan pattern. The shorts are made unnecessarily
 large in the waist, the surplus being folded over and tucked
 in in order to keep them up. Both these articles are made
 [437] from machine-made material, and are usually obtained (at
 exorbitant prices) from Hindu shopkeepers in Mangan.
 On top of them they generally wear the Lepcha *dum-dyum*,
 an attractive home-spun garment woven from imported
 white cotton with a typical striped design in red, blue, and
 [438] yellow. This is no longer much made in Lingtem, and is
 usually obtained from some other Lepcha village. The
 Lingtem people seem to think they are better employed
 in tending their crops, and that it is really cheaper to buy
 their cloth rather than have the women make it at home.
 It seems a pity. The *dum-dyum* is not a made-up garment

but consists of a piece of cloth about sixteen feet in length, 291 ● fringed at both ends. This is folded in two, wrapped round the body with the fringe at the top and fastened over the left shoulder with a bamboo pin: the right shoulder is left bare. A cord of some sort is worn round the waist; but before this is fastened the cloth is first pulled up so as to form a pouch, in which all sorts of odds and ends are carried: this serves the purpose of a pocket. If the man is a Lama [73] he will wear his yellow sash as a belt; otherwise the *dum-dyum* is drawn in at the waist by means of a cord of some similar woven material. Hats are not often worn; but some people wear either a battered European Homburg (almost the commonest form of headgear in present-day Tibet), or the small maroon Tibetan hat (imported from China), topped with a coral button. Boys usually wear only the *dum-dyum*, with nothing beneath, a form of costume which leaves little to [855] the imagination.

Women wear a one-piece cotton shift with a blouse of brightly coloured silk on top. Over this is worn a sleeveless one-piece garment reaching to the ankles. It is usually made of black or some dark-coloured velveteen, and fastened at the waist with a silken sash in the same way as the men's garment, so as to form a pouch or pocket. Women are always bare-headed; and neither sex wears any form of footgear.

I suppose clothes are occasionally washed, but this is not 515 apparent. What is quite certain, however, is that the people themselves never wash and are indescribably filthy. "Though fond of bathing when they come to a stream in hot weather," notes Hooker, "and expert, even admirable swimmers, these people never take to the water for the purpose of ablution." It is said that people in mourning can always be recognised, for, to quote the Mandal's words, "Until the death cere- [765] monies are completed the relatives wear only their oldest clothes, and do not trouble to wash their hair": but it would take a Lepcha to recognise the difference!

Round most houses there is usually a small garden, in 351 which such things as peas, chillies and other vegetables and 244

Happy family.



Lepcha girl.



Tafoor's two daughters.



Baby, having overcasten at luncheon.



[Facing p.210]

291
142

Town-bred. A Gangtok Lepcha boy. Judging from his headgear I surmise that some relative is a servant at the British Residency.

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335
301



Country-bred. Note the necklace of snail shells.

[facing p. 211]

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Mikma, in the centre, about to set off for his *Askye*, or formal betrothal. The Mandal, his official "go-between," is on the right, and the other men are carrying the special betrothal gifts, among which, on the left, is a pig's carcass.

Mikma, a bridegroom of fourteen.



[Facing p. 226]

142
291

Karma.



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Culture contact. A Lepcha youth on return from two years in Gangtok. The object against the right doorpost is a bamboo water-container.

[Facing p.242]

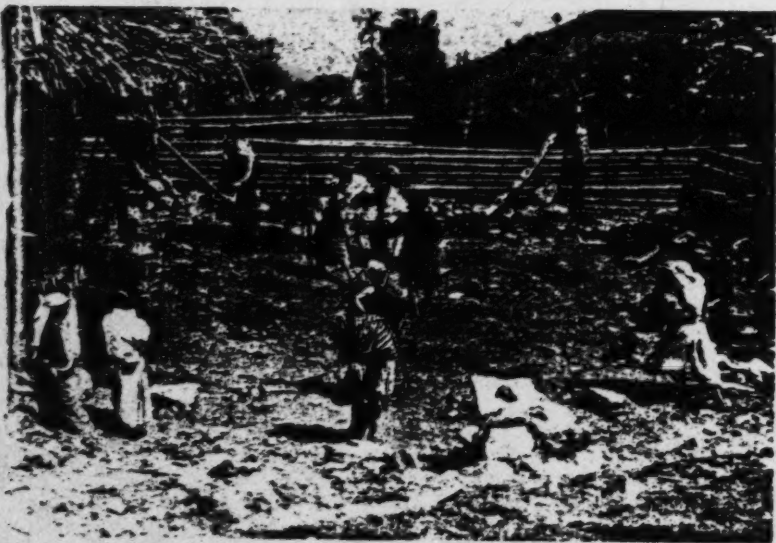
2: Morris T-5 (1937)1938 AK5 Lepcha AK5

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Ongden, a bridegroom of fifty.

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Ongden's new wife (in the bottom left-hand corner, wearing a white bodice) arriving at his house for the wedding. Her attendants are just about to enter the house.

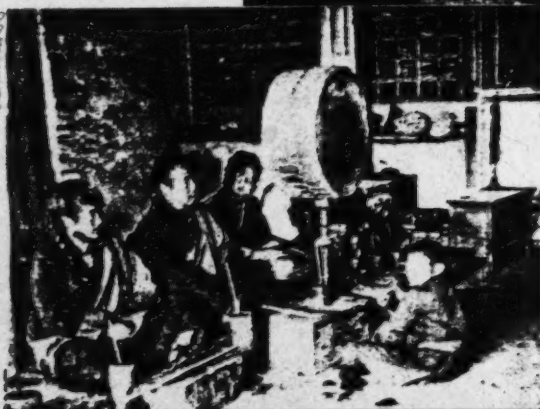
[Facing p. 258]

796 Lamas preparing the *sormas*
which will later be offered to
Kinchinjunga.

291
[778]



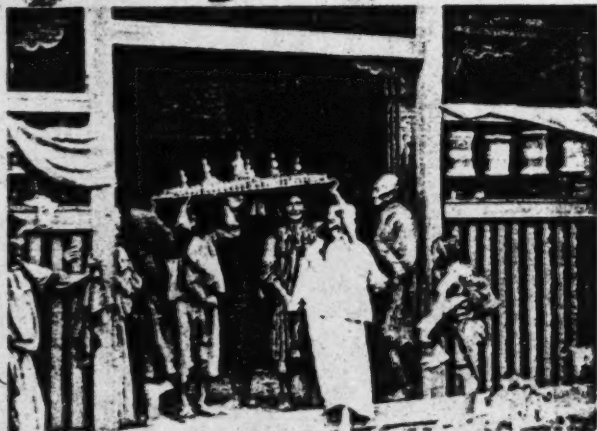
533
[45]
352



Lamas at worship.
The duty of the
novice is to beat the
large drum, in front
of which he is sit-
ting. Note the bam-
boo container of *chai*
by the side of each
Lama.

[778
346]

At the conclusion
of the service the
offering is brought
out and exhibited
to Kinchinjunga.



[Facing p. 274]

426 fact, the Sikkim Laws lay down that no money-lender may charge a higher rate than this; but who can control this in a district where the money-lender himself is the only one who can read and write? People are required to give a receipt when they take a loan, but all they can do in actual practice is to affix their thumb-impression to the account written out by the money-lender himself: they neither know nor care what he has written. All that interests them is that they have been able to satisfy their immediate requirements, and it is only later, when the money-lender forecloses on them, [185] that they find out how they have been cheated. With a view to remedying this state of affairs a Jongu boy was sent to Gangtok in order to be educated, with the idea that on his return he could at least give the people some help in their dealings with the traders; but unfortunately he was only taught Tibetan! The Mandal thinks the only remedy would be to insist upon the money-lenders keeping their accounts in that language, an arrangement comparable with ordering an English bank to keep its accounts in Chinese.

426 A further cause of debt is that the money-lender takes
439 every opportunity of foisting unwanted goods upon the Lepchas, who have not the strength of mind to refuse, especially when no payment is demanded at the time. This usually takes the form of cotton material of the very poorest

● [291] quality, as a result of which most of the people, and particularly the children, are nowadays clothed in material ill suited to the climate. At one time they used a great deal of wool; but in recent years most of the Tibetan wool has been taken down to Kalimpong, where it is sold in bulk and shipped to America; and it is only when the bottom falls out of the American market, as it has at the moment of writing, that the Lepchas can afford to buy wool, for the price is otherwise much higher than they can afford. I tried to explain the mystery of fluctuating prices to them, but it was impossible to make them understand that a man at the end of a telephone in a distant country, the name of which they had not even heard, was ultimately responsible for deciding

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● 291

The return of the *Bloom*
Kor procession. Women
with offerings and
Lamas pronouncing
blessings as the pro-
cession returns to the
monastery.



[778
779]



Villagers pressing their
foreheads against the
books as they are
carried into the
monastery.

[576]

Carrying the books upstairs. Note that
all the women have let down their
plaits as a sign of respect.



[Facing p. 291]

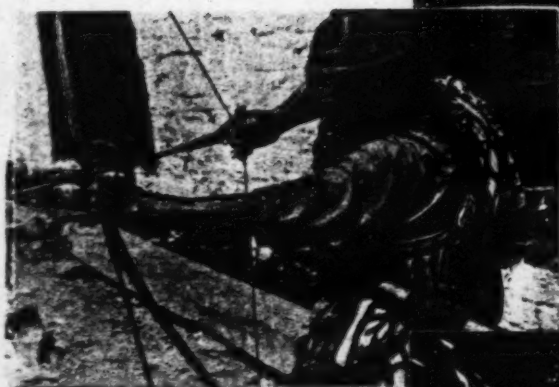
2: Morris T-5 (1937)1938 AK5 Lepcha AK5

491

A Lepcha bridge.



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Karma demonstrating the method of using a bow and arrow.

487

"Road" in the upper Talung Valley.



[Facing p. 298]

7: Hooker D-5 (1849-1851) 1854
AK5 Lepcha AK5

April, 1848.

LEPCHAS.

120

Though fond of bathing when they come to a stream in hot weather, and expert, even 515
admirable swimmers, these people never take to the water 481
for the purpose of ablution. In disposition they are 181



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LEPCHA GIRL, AND BUDDHIST LAMA.

amiable and obliging, frank, humorous, and polite, without the servility of the Hindoos; and their address is free and unrestrained. Their intercourse with one another and with Europeans is scrupulously honest; a present is divided equally amongst many, without a syllable of discontent or grudging look or word: each, on receiving

181 his share, coming up and giving the donor a brusque bow and thanks. They have learnt to overcharge already, and 437 use extortion in dealing, as is the custom with the people of the plains; but it is clumsily done, and never accompanied with the grasping air and insufferable whine of the 411 latter. They are constantly armed with a long, heavy, 578 straight knife,* but never draw it on one another: family and political feuds are alike unheard of amongst them.

131 The Lepcha is in morals far superior to his Tibet and 595 Bhotan neighbours, polyandry being unknown, and polygamy rare. This is no doubt greatly due to the conventual system not being carried to such an excess as in Bhotan, where the ties of relationship even are disregarded.

- 291 Like the New Zealander, Tasmanian, Fuegian, and natives of other climates, which, though cold, are moist and equable, the Lepcha's dress is very scanty, and when we are wearing woollen under-garments and hose, he is content with one cotton vesture, which is loosely thrown round the body, leaving one or both arms free; it reaches to the knee, and is gathered round the waist: its fabric is close, the ground colour white, ornamented with longitudinal blue stripes, two or three fingers broad, prettily worked with red and white. When new and clean, this garb is remarkably handsome and gay, but not showy. In cold weather an upper garment with loose sleeves is added.
- 411 A long knife, with a common wooden handle, hangs by 291 the side, stuck in a sheath; he has often also a quiver of poisoned arrows and a bamboo† bow across his back. On his right wrist is a curious wooden guard for the

* It is called "Ban," and serves equally for plough, toothpick, table-knife, hatchet, hammer, and sword.

[439] † The bamboo, of which the quiver is made, is thin and light: it is brought from Assam, and called Tulda, or Dulwa, by the Bengalees.

bowstring; and a little pouch, containing aconite poison^[41] and a few common implements, is suspended to his girdle. 291 ● A hat he seldom wears, and when he does, it is often extravagantly broad and flat-brimmed, with a small hemispherical crown. It is made of leaves of *Scitamineæ*,^[184] between two thin plates of bamboo-work, clumsy and^{285]} heavy; this is generally used in the rainy weather, while in the dry a conical one is worn, also of platted slips of bamboo, with broad flakes of talc between the layers, and a peacock's feather at the side. The umbrella consists of²⁹³ a large hood, much like the ancient boat called a coracle, which being placed over the head reaches to the thighs behind. It is made of platted bamboo, enclosing broad^[184] leaves of *Phrynium*. A group of Lepchas with these on, running along in the pelting rain, are very droll figures; they look like snails with their shells on their backs. All³⁰¹ the Lepchas are fond of ornaments, wearing silver hoops in their ears, necklaces made of cornelian, amber, and^[137] turquoise, brought from Tibet, and pearls and corals from the south, with curious silver and golden charm-boxes or amulets attached to their necks or arms. These are of⁴¹⁵ Tibetan workmanship, and often of great value: they⁷⁹¹ contain little idols, charms and written prayers, or the bones, hair, or nail-parings of a Lama: some are of great beauty, and highly ornamented. In these decorations, and³⁰¹ in their hair, they take some pride, the ladies frequently⁵¹⁵ dressing the latter for the gentlemen: thus one may often see, the last thing at night, a damsel of discreet port, demurely go behind a young man, unplait his pig-tail, tease the hair, thin it of some of its lively inmates, braid it up for him, and retire. The women always wear³⁰² two braided pig-tails, and it is by this they are most readily distinguished from their effeminate-looking partners, who wear only one.

286 --characteristic Lepcha patterns. The threads used for the weaving
 [386] of cloth were formerly dyed with vegetable matter, of which likewise
 a few samples were brought along. Among the articles of clothing
 ● 291 there is a complete woman's costume with the pertinent ornaments:
 301 two large needles connected by a silver chain, a pair of earrings set
 with corals, as well as two necklaces -- one mainly of turquoise and
 the other consisting of corals and blue glass beads. A hat made of
 reed and types of nettle and a pair of men's earrings decorated with
 turquoises were acquired as especially characteristic articles of the
 garb formerly customary for Lepcha men.

534 [270] As far as musical instruments are concerned, the collec-
 tion comprises three flutes of varying size -- one of which is a double
 flute -- a jewsharp, a gong with wooden drumsticks, as well as two
 old war drums whose cylinders consist of copper. They were presented
 [431] by bs Tan hdzin rnam rgyal, the sixth king of Sikkim (born 1769,
 ascended the throne in 1780, died in Lhasa in 1793) to the Lepcha
 chieftain of Sukmi, who bore the Tibetan title of "Dzöngpön"
 (r dzong dpon, "bailiff"), as an acknowledgment of faithful war service.

756 A few especially valuable articles of the collection are parts of
 [523] the equipment of a Mun priestess (a pouch with a carrying strap, deco-
 rated with eagles' claws, bird bills, the teeth of wild animals, and
 shells; plumes serving as a headdress; and parts of a rosary with a
 bell) which had been handed down for about three centuries in the
 family of a well-known Mun priestess who died a few years ago: Norkit

[796] Lepchani from the village of Seket. This equipment, of which only
 one similar specimen is known in Sikkim, was occasionally used by
 a Mun priestess in the king's palace at Gangtok during the ceremonies
 that take place annually in the night before the ceremony of the Lama
 dance in honor of the mountain god Gangs chhen mdzod lnga. In re-
 756 gard to other objects used in the original pre-Buddhist religion of the
 771 Lepchas, which were likewise acquired, the following should be named:

amulets, magic wands, little baskets for keeping substances for magic
 healing, a little scaling ladder [Steigbaum] used at the burial of the
 [764] Lepcha priests known as Bong thing, which was supposed to aid the soul
 of the Bong thing in its ascent to heaven -- one of the many evidences
 of the shaman ideas that are deeply rooted in the Lepcha religion --,
 a gong used by the Yaba priests, and paraphernalia for performing cere-
 monies in honor of the ancestral spirits, local divinities, and for the
 appeasement of the demons that were unleashed during the wars of
 the priests during which they used magic.

114 opposed to the views of Mr. RISLEY¹⁾, Colonel DALTON²⁾, and other writers who have repeated the statements of the earlier travellers DR. CAMPBELL and HOOKER, who mixed up the Lepchas a good deal with their Tibetan conquerors. For my results show, that

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A RONG OR LEPCHA.

(From photograph by Mr. Hoffmann).

the so-called Khamba-branch of the tribe are not Lepchas at all, but Tibetan invaders from the Kham province of Tibet; whereas the Lepchas are decidedly of Indo-Chinese origin

¹⁾ Tribes and Castes of Bengal. Calcutta 1889, IV. p. 5.

²⁾ Ethnology of Bengal. Calcutta, 1872.

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Fig. 21, The cattle sacrifice

THE MOUNTAIN TRIBES OF SIKKIM

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places made of five stones. The third stone in the middle³⁵³ is common to both and is long enough to support a kettle on³⁵⁴ each of its outer extremities. Since the stones are placed with a view to holding larger kettles little iron tripods with^[415] rings are placed between the stones so as to permit the use of little kettles. Wood is used for fuel. About 1 and $\frac{1}{2}$ meter^[372] above the fire a bamboo framework shelf is suspended for³⁵³ holding the kitchen utensils, fuel and other articles. The fireplace stretches across the entire width of the house, as it is the chief work-room, dining-room and, at night, the dormitory. In addition to this there are other little rooms shut off by wooden partitions. Some of these have a roof made of bamboo slats. All types of belongings are stored up over this ceiling which can be approached by the help of a tree trunk notched at intervals to serve as stairs. Occasionally one finds an additional partition which serves as an altar on^[778] which sacrifices are offered. This is, very likely, a borrowing from Buddhism.

The pig sties are sometimes located under the house,²³¹ sometimes at the side. Near the house are situated the stables³⁴³ for cattle and goats and the poultry cages, together with other store houses. The entire settlement in some cases is com-^[417] pletely enclosed with a bamboo fence.

Individual farmhouses are as a rule all by themselves.³⁶¹ But there are also settlements which comprise of two, three or³⁴² four houses. This kind of dwelling, a kind of building on piles, is characteristic of the Rong, but has its parallels in South-East Asia and South China.

The ancient costume of the Rong consists of two coarse²⁹¹ striped widths of cloth which are held in place over the shoulders by means of a clasp, and about the loins with the aid of a cloth girdle. It reaches up to the knees. Both men and women wear trousers which come below the knees. Sometimes the men wear a short shirt, while the women wear a bodice. This was the ancient costume and the material for this was woven by the Lepchas themselves. Today the practice of weaving has almost died out. The Lepchas^[286] purchase ready-made materials. In place of the old style the women have taken over the Tibetan style in an ever increasing degree; the long dress without sleeves (the Tibetan^[177]

291 dress is with sleeves) held with a girdle, and a jacket over it.
 [177] The head gear consists of a cloth worn in the manner of the Nepalese women. The old head-dress for the men was a thimble-shaped hat woven from bamboo; see book-cover. (Fig. 33-36).

301 The Rong folk wear rings, bracelets, and necklaces as ornaments. But one will never come across a case of a Rong wearing any ornamentation to the nose, the feet and the toes.

412 The most common implement used by the women is the sickle. A bent sickle hook-shaped at the upper end is called batur in the Lepcha tongue, and kurpa in Nepalese. It is used for cutting wood and the branches of trees. Another kind of sickle, in the shape of a half moon, is called angso (sikāl in Nepalese) and is used to mow grass and weeds. The third type has a toothed edge, and is used as a kind of saw. It is called angso in Lepcha and ancher in Nepalese. A girl is given her sickle [668] at the age of seven or eight, and the boy his knife, so that from a very early age they may be able to practise the use of the most universal of instruments. Usually it is carried [482] in the belt at the back. (Fig. 37-44)

241 The most important of the implements used for farming
 412 is the wide shovel-like hoe, and it is used for loosening the earth and clearing it of weeds. There are in addition two or three pronged hoes used for loosening the earth and relieving it of weeds.

[177] The plough has been taken over from the Nepalese. It consists of a horn shaped piece of wood, which is tipped by the iron ploughshare. The drawing beam goes up from the centre and above is the plough handle with a handle to steer with. The beam is fixed to the yoke which is drawn by two oxen.

205 The economy of the Rong corresponds entirely with that
 174 of the other mountain peoples of South-East Asia and South China, e.g. the Miao. They were originally hunters who have taken over to farming. They have certainly not learnt the old agricultural economy from other peoples, but they absorbed into themselves the people who practised the arts of farming. Domestic animals are reared mainly for the purpose of sacrifice and not for any economic gain, and they are of the greatest importance. The combination of hunting with

VIII

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19. Lepcha grandmother with grandchildren

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Fig. 20-21
see p. 61-62

22. Lepcha hunter

[End Plate 8]

[End Plates 1-7 not processed]

IX



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25. Lepcha children starting for field work



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26. Lepcha women planting rice

Fig. 23-24 p. 99

[End Plate 9]

X

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27. Lepcha farmer winnowing rice

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28. Lepcha shepherd with rain-cap

[End plate 10]



XIII

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33. Lepcha woman



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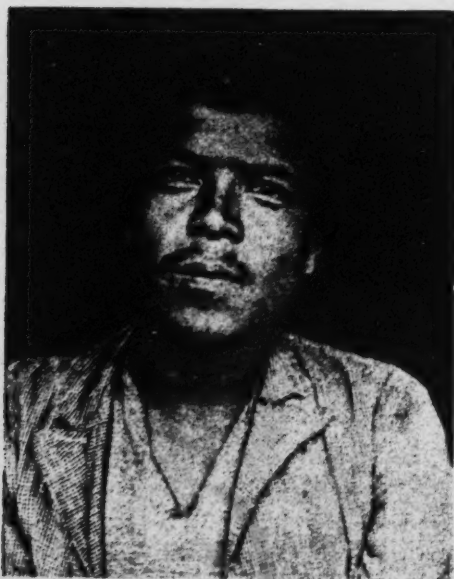
34. Lepcha woman
[End Plate 13]

XIV

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35. Lepcha young woman



36. Lepcha young man

[End Plate 14]

XV



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37. Lepcha grandmother cutting bamboo



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38. Lepcha children

[End Plate 15]

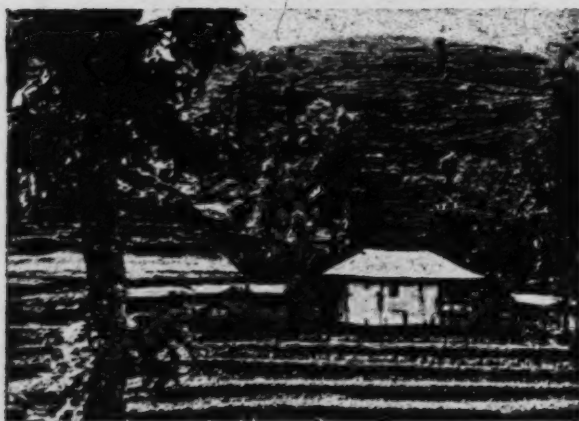
XVI

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39. Lepcha girl cutting bamboo

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40. Cultivations of the Rai

[End Plate 16]

XVII



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41. Lepcha mother carrying her baby



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42. The baby in the cradle
[End Plate 17]

XVIII

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43. Lepcha girl carrying a baby

[302]



44. Lepcha girl
[End Plate 18]

11: Hermanns M-5 (1951) 1954

AK5 Lepcha AK5

- XIX



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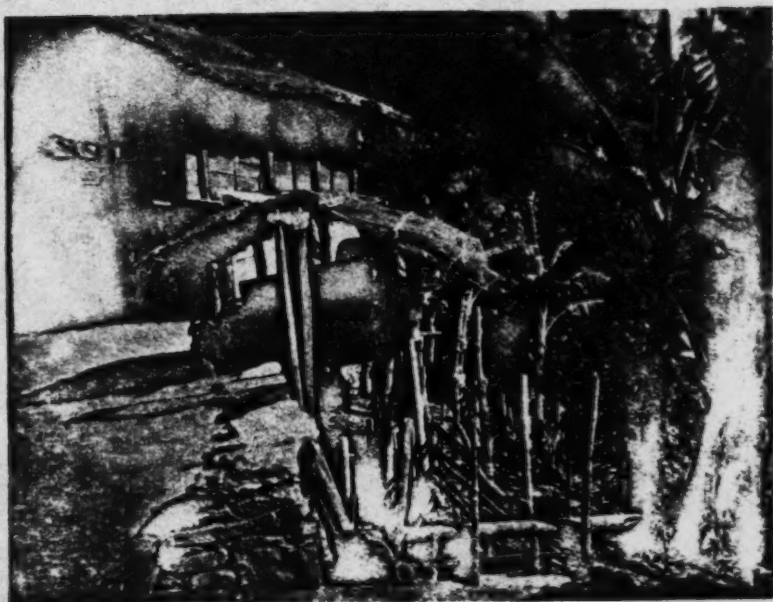
45. Lepcha man



46. Lepcha man

[End plate 19]

B: Bell G-5 (1904-21) 1928 AJI Tibet -
Lepcha AKS



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Lepcha house in a forest in Sikkim



291 ●

A Lepcha

Facing P.6